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ARTICLE IV.

REPORT OF THE CONNECTICUT PEACE SOCIETY.*

THERE is no doubt that the direct supporters of the principles of Peace, and of organized Peace Societies, are increasing throughout all civilized countries. Let any one examine the successive numbers of "*The Herald of Peace*," published in London, and of "*The Calumet*," published in this country, and also the last Annual Reports of the English and American "*Societies for the promotion of permanent and universal Peace*," and it will be seen that the progress of this cause, though gradual, is sure. It is securing a constant accession of those who will continue to be its firm friends, and whose influence will be of the most lasting and productive kind; and it is diffusing such an increasing knowledge of the *evils* of war among those who are still its advocates in some one of its modified and palliated forms, and of the *guilt* of war,—guilt always attached to one or the other, or both, of the parties,—that *the spirit of peace* breathes more purely and freely, through all ranks and conditions of men, and the whole moral atmosphere of christendom, partakes of this life-giving power.

A year ago, there were twenty-eight auxiliary Peace Societies in England, the list of subscribers to which, and to the Parent Society, with their respective donations, shews that the friends of Peace in that country ought to be encouraged in their labours.

As appears from the last Annual Report of the London Peace Society, they adopt most cordially the plan proposed by the friends of the cause in this country, to endeavour to bring about the establishment of some tribunal to which national dis-

* We have omitted a paragraph or two of this Report, respecting the Advocate, and the distribution of tracts. The entire Report will be printed by the Society, in another form. ED.

putes may be referred and finally adjusted, without an appeal to arms.

"The Society of Christian Morals" in France, has, for twelve years past, been a genuine Peace Society. It corresponds with those of London, Geneva, and America, and reckons within its ranks some of the most influential men of its country, connected with the government and engaged in the administration of its affairs. Here is another germ of public opinion on the same subject.

In Switzerland, *the same plan* is ripening under the auspices of the Geneva Peace Society, with the philanthropic and indefatigable Count de Sellon at its head. Indeed he has attempted the actual application of it to the affairs of his own country. In consequence of some political disturbances among the cantons, he addressed the Federal Directory, and the Supreme Diet, proposing that they should summon a mediatorial conference, to restore peace to the confederation. It is stated in the London Herald of Peace, for October, November, and December, 1833, that these efforts of the Count de Sellon, were successful. "The Helvetic Federal Directory addressed to all the diplomatic agents of the Swiss Confederation at foreign courts, a circular, dated Zurich, September 18th, 1833, in which it gave a succinct view of the public affairs of Switzerland, and stated that a solid peace was restored throughout Switzerland, and that the legal relations between the cantons and the Confederation, and also between the several cantons, with regard to each other, had been established."—"Blessed are the peace-makers, for they shall be called the children of God." If a single individual, through his personal influence, and that of a Peace Society, of which he is the Founder and Head, can thus allay the conflicting passions of his own countrymen, and prevent a civil war among the confederated cantons of the Swiss republic, what may not the friends of peace yet hope to accomplish, by their united strength, throughout the whole world? Let this example both guide and animate them in their efforts.

We rejoice to see that the subject of *a supreme tribunal*, to which national disputes may be referred, is still kept so distinctly in view by our American Peace Society, and that the very generous sum of one thousand dollars is offered as a premium for the best written essay to shew the importance and practicability of such a project. This, as we urged in our last Report, is, in our estimation, *the great practical object* at which Peace Societies should aim, and thus, in the shortest way possible, redeem their cause from the too frequent imputation which is made against it, that its theoretical views are excellent, but that its operations do not reach and affect the actual business and concerns of men. We must beg leave on this subject, to repeat the language of our last Report, because *the sentiments* which it expresses cannot be too frequently addressed to our countrymen or urged upon their acceptance and cordial support.

“Suppose the entire population of these United States were agreed in the opinion, that war has been the greatest scourge of man; that universal peace would best promote the welfare, both of individual nations, and of the whole human race; that nothing but a strictly defensive war is justifiable; and this, not till all possible means of reconciliation, and the adjustment of difficulties have been tried; that it is better often to suffer wrong, than hastily to resort to arms; and that the governments of christendom should do all in their power to cherish such principles in their intercourse with each other, and to promote their diffusion and observance throughout the world.

Suppose that *respectful petitions*, embodying these sentiments, should be presented to our National Legislature from all sections of the country; suppose these petitions should request our General Government, through the medium of the Executive, and *the Ministers to foreign powers*, to make such sentiments known to all the governments with which ours has intercourse.

Suppose these topics should come up for deliberation and discussion in the prosecution of this intercourse, just as the proposition *to make the slave trade piracy* has? Then let

plans be discussed, and measures proposed, by which *an impartial arbitration* could be provided to settle international disputes ; and, at least, this principle be adopted in our treaties with foreign powers, that no appeal should, in any case, be made to arms, until all effort to procure such an impartial arbitration had failed.

Would not the voice of this great, growing, free, and prosperous nation, thus speaking to the world in the language of fraternal affection, and of a magnanimous policy, be listened to and felt ? Who can doubt it ? Let the experiment be made. It is safe. It is practicable. It is easy. Until it is made, let not Peace Societies be reproached as having indeed a praiseworthy object in view, but presenting no plans for its accomplishment which can be carried out into practical results."

Will it be said that this plan of *a supreme tribunal* to which national disputes may be referred, is visionary, and its accomplishment hopeless ? Why so ? Have not as great changes as this plan proposes, already taken place in the policy and intercourse of nations ? Have not *arbitrations*, in many instances, been resorted to, and prevented the evils of a war ? Do not our own country and Great Britain furnish an example of this ? Do not *all assemblages* of men who settle the terms of a general peace *after* the appeal has been made to arms, furnish an example of this ? And what reason can be given, why such assemblages of men from different countries, might not convene, and such adjustments be made, *before*, as well as after, this appeal to arms ?

The features of such a supreme tribunal are to be found in *the Amphictyonic Council* of Greece ; in *the Diet* of the old German empire ; in *an existing similar Germanic confederation*, in which between thirty and forty monarchical states and free cities are represented in a diet. They are to be found in the combined *cantons of Switzerland*, which maintained their confederacy five hundred years, and, although differing in language and religion, preserved peace among themselves ; in the *United Provinces of Holland*, which provided for the adjustment of disputes by a Congress that lasted two hundred years ;

and in *the Congress of these United States*, itself, for certain purposes, a *supreme tribunal* to adjust, in the way of conciliation and compromise, the conflicting interests of twenty-four distinct political bodies, claiming, in several important respects, to be sovereign States, and independent of each other.

With such precedents and examples to encourage the exertions of the friends of peace, let them go forward in the prosecution of this project, arduous as it may seem. Will not that God who condescended to call the peace-makers *his own children*, and who is *wonderful in working*, prepare the way before them by the openings of his Providence, and let it be seen that faith and prayer can put forth efforts and produce results, the anticipations of which *mere worldly wisdom* may regard with incredulity or disdain?

We would urge it, then, with respectful earnestness, upon the American Peace Society, to follow up the exertions which have already been begun, to procure petitions to the Congress of the United States, of such a nature as to induce the *National Government to instruct our foreign ministers, that they may make it matter of distinct conference and negotiation with the governments which they visit, to see if they and we cannot unite in some project for the adjustment of international disputes by a competent tribunal, without an appeal to arms.*

Let such a discussion commence among intelligent statesmen whose respective governments are sustaining a friendly intercourse with each other; and, learning more and more distinctly, during every stage of this intercourse, that peace is the true policy of nations; and finding out, by an accumulating mass of experience, that the unrestricted commercial interchange of each others' commodities, the result of this state of peace, is the true source of national wealth and prosperity; and thus, having the means and the leisure for cultivating the arts of peace, and shedding new aspects of refinement and intellectual enjoyment over the face of society; and, above all,—as we fervently pray may be the case,—discerning the signs of the times, and perceiving that the spirit and precepts of the gospel, the

harbinger of *universal peace on earth and good will to men*, afford the best security for man's *temporal* as well as eternal well-being :—let this discussion but commence under such propitious circumstances ;—and may we not indulge the hope that they are already ripening for maturity ? and why should we be faithless with regard to the result ? One step will lead to another. For when men begin to feel right, and wish to act right, and are trying to *find out the way*, Providence will open that way before them, and remove from it all the obstacles which might impede their course.

Already, we are assured, this project of a supreme tribunal to adjust international disputes, has received the sanction of four Presidents, twenty-nine Senators, thirty-four Representatives, and thirty-nine Generals of the United States, besides others in judicial stations, and of high respectability.

Let intelligent and accomplished agents traverse the whole country, and state this project fully to the citizens, and solicit their signatures to petitions. Such a course is indispensable for success. This is the simple, the practical course. All will then see that Peace Societies can do something and *are doing* something. Let us begin. Let us reach our own government in the way proposed. Let our own government move, and Christendom will move. Remote from European politics and perplexities, at peace with the world, and shewing in all our intercourse with other nations, that we desire to preserve with them the most friendly relations, is not this nation strikingly marked out and called upon, by the Providence of God, to be the instrument in his hands, of these signal blessings to the family of man ? Who, among our Christian statesmen, high in station and in influence, will discern these signs of the times, and *move*, and *act*, and secure for himself and his country a glory, before which that falsely so called,—the splendor of military renown, of conquest, of national aggrandizement, of unhallowed ambition in any of its forms,—would fade away into speedy and utter forgetfulness ?

The Society's means for doing the work of the Prince of Peace, are yet limited, and its efficient supporters comparatively

few in number ; but such has been the incipient condition of nearly all great benevolent enterprises. Its friends will not be discouraged. They will look to God for wisdom and strength, and to the announcements of his own prophecies, and the promises of the gospel of his Son, for an unshaken confidence that *their labors shall not be in vain in the Lord.*

By order of the Directors.

T. H. GALLAUDET, *Sec'y.*

Hartford, June 16th, 1834.

ARTICLE V.

CRITICAL NOTICES.

BY THE EDITOR.

- 1.—*Quakerism not Christianity : or Reasons for Renouncing the Doctrine of the Friends. In three Parts. By Samuel Hanson Cox, D. D. Pastor of the Laight-street Presbyterian Church ; and for twenty years a Member of the Society of Friends.* New York : 1833. pp. 686.

THIS is every way a most remarkable book. It is remarkable for its size, (considering the subject,) for its dedication, for its style, for its method and logic, and for the spirit which its language *seems* to breathe. As to its size :—it is a book of six hundred and eighty-six octavo pages. As to its dedication :—it is inscribed to *twenty-five*, or,—if we reckon one who, it appears by a note, would have been included in the list, if he had happened to have been alive,—to *twenty-six* clergymen, to each of whose names is appended a D. D., and to many of them an S. T. P., or an LL. D., or both, in addition ;—to whom also is addressed a dedicatory “Introduction Miscellaneous,” of *two hundred and fifty-nine* pages ! As to its style :—it would be exceedingly difficult, consistent with our space, to characterize it fully and precisely. It is entirely *unique* ; a true notion of it can be formed only by those who have heard the author preach in his most exalted moods, or have read his inimitable “Journal of a Visit to Europe,” or finally, have attempted to read this book. It is undeniably a specimen of the “*curiosa —*,” to go no farther. To speak in general of the method and logic of this work, and of the *spirit* which its language *seems* to breathe, would carry us too far. In regard to the latter point, we shall only say that while the passages produced by the reviewer of this